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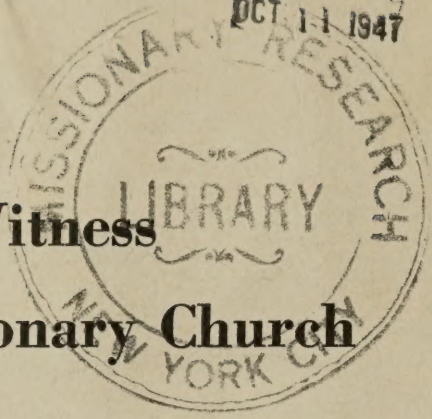

The Witness *of a* Revolutionary Church

Statements Issued by

The Committee of the International Missionary Council

Whitby, Ontario, Canada

July 5-24, 1947

INTERNATIONAL MISSIONARY COUNCIL
156 FIFTH AVENUE, NEW YORK 10, N. Y.
2 EATON GATE, LONDON, S. W. I., ENGLAND

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Introduction

The meeting of the Committee of the International Missionary Council held at Whitby, Ontario, Canada, from the 5th until the 24th July, 1947, was not intended to be in the succession of great world meetings—Edinburgh 1910, Jerusalem 1928, Madras 1938—which have played such a notable part in the development of missionary cooperation. Nevertheless its influence on missionary thinking and planning may well be as decisive as that of any of these historic International Missionary Council gatherings. The Whitby Conference was originally projected as an ordinary meeting of the Committee of the International Missionary Council, convened for the discharge of the necessary business of the Council. It was, of course, clear from the beginning that the first representative postwar meeting of the International Missionary Council would be an event of more than ordinary significance. For eight years, ecumenical consultation had been severely restricted. No full meeting of the Committee of the Council had been possible since 1938. Whitby offered the first opportunity of comprehensive fellowship after years of painful isolation. It also gave the first real chance of estimating the effect of the war upon the missionary enterprise and the world-wide Church and of taking fully responsible counsel for the furtherance of the Gospel in a sadly stricken world.

The Committee of the International Missionary Council is a comparatively small body, with a membership of fifty persons, for the most part appointed by the twenty-six national councils and conferences which compose the international organization. At an early stage in the preparation for the 1947 Committee, the officers of the International Missionary Council were led to make two important decisions which affected the character of the meeting. They decided to enlarge the membership of the

Committee for a series of special sessions to be held before the meeting of the legally constituted Committee. They also decided that this enlarged meeting should concentrate its attention, not upon the detailed business of the Council, nor upon an attempted analysis of the whole broad range of missionary activity, but upon a few fundamental issues of Christian faith and strategy.

The program of the enlarged meeting, which was held from the 5th until the 18th July, 1947, was planned under the general title, "Christian Witness in a Revolutionary World." The statement, under the same title, which is printed in the following pages, represents the "findings" of the enlarged meeting on its main theme. It is impossible for cold print to convey to those who did not share it the profoundly moving quality of the Whitby meeting. That little company of 112 people was caught up into an experience which can most adequately be described as "pentecostal." If these findings succeed in recapturing the urgency, the confidence, the God-given unity of spirit and purpose out of which they were born, they may help to spread the flame that was kindled by the Holy Spirit among those who met at Whitby.

One of the most impressive results of the rediscovery of Christian *koinonia* at Whitby was the rebirth of a sense of real partnership between the Younger and Older Churches. The bond of partnership was the living spirit of God; its aim a common obedience to the Great Commission of our Lord: *All authority is given unto me . . . Go ye therefore . . .* The nature of the partnership in obedience and in power, as it was given us to see it at Whitby, is set forth in the paper entitled, "Partners in Obedience." The significance of this declaration of common purpose will be most keenly appreciated by those who are familiar with the trends of recent discussion on this complex question.

The statement on the "supranationality" of missions was adopted, not by the enlarged meeting, but by the smaller constitutional Committee which met on July 22-24, 1947. Behind it lies a long story of spiritual travail. War does not create the agonizing conflict of loyalties which confronts every Christian

who takes seriously both his faith and his politics. But war—total war—inevitably heightens the tension and throws the whole problem into sharp relief by isolating one crucial aspect of it. The issues discussed in "The 'Supranationality' of Missions" have been felt and faced in every part of the world in recent years. This particular document grew out of two meetings of Continental missionary leaders held at Rheinfelden (Switzerland) and Baarn (Holland) in the spring of 1947. It speaks in accents which betray its origin, but it utters a message of universal application. It was accordingly accepted, with very few changes, by the International Missionary Council Committee as an expression of its own deep conviction.

The short note on "The Functions of the International Missionary Council" forms an appropriate tailpiece to this collection of Whitby documents. It is not an attempt to rewrite the statement of functions embodied in the constitution of the Council. It is a footnote to this formal statement, designed to underline the conviction of the Whitby meeting that in the encouragement of an expectant evangelism lies the dominant concern and purpose of the International Missionary Council.

The findings of the Whitby meeting are less comprehensive than those of the great world meetings at Edinburgh, Jerusalem, and Madras. They are not necessarily less important.

The Madras reports in particular have not been invalidated by subsequent events. They may still be regarded as definitive in many areas of the broad field of missionary policy. The Whitby findings do not supersede those of Madras, but they supplement them at a most vital point—in the clearer definition of the central purpose of the church's mission to the world. For this reason, this slender product of the Whitby meeting may prove to be of decisive importance in shaping the future course of missionary strategy.

Other and ampler means will be found to convey the message of Whitby to the world-wide Church. A book* by Professor K. S. Latourette and Mr. Richey Hogg, interpreting the spirit and challenge of the meeting, and a volume of Whitby papers

* *Tomorrow Is Here,* Friendship Press, New York, December 1947.

and addresses, will be published as soon as possible. In the meantime we hope that these findings will be widely used and that they will serve to convey to those who read them something of the stirring and luminous quality of the experience which God gave to us at Whitby. Those who shared this experience have returned to the forty countries whence they came conscious that they have been called anew to a passionate apostolate—to renewed faith and prayer and expectant witness in an endeavor to make known to all mankind the Word of Redemption. In this apostolic mission they claim the prayers of the whole company of the faithful.

To the International Missionary Council and its constituent national units there has been granted a new sense of prophetic purpose—the humbling but inspiring realization that God has raised up this instrument of missionary cooperation for such an hour as this. To them also has been granted the fresh impetus which is ever born of renewed vision. In its effort to mobilize the resources of the churches in world-wide missionary endeavor the International Missionary Council seeks the active cooperation and support of all who believe in an evangelism which combines a penetrating analysis of contemporary spiritual need with a deep and confident understanding of the Given Word—the essential and unvarying Gospel of the Christ who is the same yesterday, today, and forever.

J. W. Decker
Norman Goodall
C. W. Ranson

I.

Christian Witness in a Revolutionary World

I. The Church Today

Though separated from one another through six years of war, Christians have known by faith and in experience the reality of the universal Church. Now fuller expression is being given to this reality as Christians are again able to meet one another and to learn how each has fared in the days of storm and whirlwind.

The first joyful realization is that in no country or wide region of the world has the Church been obliterated by the war. Those who at close quarters have seen the Church survive the bitter experience of tyranny, of the sheer destructiveness of war, and of the undermining influence of anti-Christian systems of thought can say with the deepest feeling: "We know that in everything God works for good with those who love Him, who are called according to His purpose."

In some ways the strain of war has been of service to the spiritual life of the churches. When earthly helps are taken away, men are compelled to rest on God alone. From several countries comes the report: "During the war our people learned to pray as never before." Some churches under the pressure of tyranny have suffered and resisted in the unshaken knowledge that Christ is the Lord of history. Amid imminent peril and uncertainty they have remained steadfast in the certain hope of His final appearing as Lord of Lords and King of Kings. The Bible has proved itself in new ways to be the Word of God, not only as the historical record of revelation but as a living contemporary Word, spoken sometimes with almost painful actuality into situations of today.

Throughout the war, the spiritual unity which binds in one the Body of Christ has never been broken. In country after country, those whom man's laws had made enemies found that it was beyond the power even of the desperate crises of war to make them anything but brethren in Christ. Twice within a single generation, missions and churches cut off from their home bases have been maintained throughout the days of separation by united international Christian action on a very large scale. Immediately the war was over, the old fellowships began to reassert themselves. The war has caused grievous wounds, but already it is clear that the Holy Spirit, the Healer, has begun and is continuing His work of reconciliation.

Under the stress of trial, Christians have been driven to realize as never before the oneness that underlies their divisions. Harsh reality tends to reduce to triviality many things that once seemed important; all have been forced to test again the essential and the accidental in their creeds; many have found that, without disloyalty to conscience and without placing expediency before principle, they have been able to work alongside other Christians in a fellowship that in other days would have been regarded as impossible. Even where actual union has not been achieved, deeper love and trust have prepared the way for it.

All this is to the good. But it is not the whole picture. War is in its nature an evil thing; and, though the omnipotence of God is most clearly seen in His power to bring good out of evil, most of the effects of war are harmful. Some Christians during years of testing have abandoned their Christian faith. Others have been driven by poverty to leave the service of the Church for other occupations. Nevertheless, we cannot but rejoice in the triumphant faith and courage of the great multitudes who have remained faithful.

In many countries the effect of the war upon Christian leadership has been serious. The ministry of some churches has been sadly depleted by death. Theological training has been suspended for seven years or more. These churches face their tasks with a ministry numerically inadequate or imperfectly trained to new responsibilities.

In many countries, the churches, and especially the leaders,

are still suffering from shock and the weariness which follows prolonged strain. The situation is like that of a patient from whom the fever has departed, but who gets up to find himself weak and shaken, in need of convalescence and rest before being capable of exacting effort. In some places where Christian recovery is urgently needed, spiritual lethargy is more evident than spiritual power. This is true of both Older and Younger Churches.

The end of the war has brought an end to imminent peril, but it has not brought security. The atomic bomb has wrought devastation and, in the minds of men everywhere, has shattered confidence. Anti-Christian forces are massing themselves and strengthening their positions. Not a few Christians feel themselves to be living on or near the top of a volcano, which may erupt at any moment, and are facing the future with anxiety, mitigated only by trust in the continuing presence of Christ.

The Church shows an inveterate tendency to be more conscious of threats from without than of spiritual weakness within, and so to be more complacent about its own situation than it has any right to be. It is too commonly supposed that because a group or society has once been Christian it will remain so always. It is all too easy to forget that the Church has to be reconverted in every generation.

Reports from many quarters indicate that there is no part of the world in which there is deep and widespread spiritual revival. The hope that the terrors of war would drive men back to God on a large scale has been disappointed in this decade as it was after the war of 1914-18. There are signs everywhere that God is at work, but there are many adversaries, and what can be seen is rather the promise of the revival which may be granted by God's grace to a Church which is faithful to Him than the reality of revival today.

Christian realism demands that all these factors should be taken into consideration; but this means only that now, as in the days of the Apostles, the confidence of the Church is not in itself or in anything that it can do, but in God who quickeneth the dead and calleth those things which be not as though they were and is pleased, through the weakness of the Church and

its members, to carry forward the work of salvation and to manifest the exceeding greatness of His power.

II. The World which Confronts the Church

Although the Church has a life of its own, it touches at every point the life of the world and cannot disassociate itself from it, even if it would. As Christ made Himself one with the life of humanity in every aspect save that of sin, so the Church is called to share, and to look with compassion on, those weaknesses, miseries, and desolations of the world which it has been sent to heal.

During the last few years the world situation has gravely deteriorated. The Church, while deeply penitent for its own failure and in no way wishing to separate itself from the general guilt of mankind, has to consider its task realistically in the light of the actual situation which confronts it in the modern world.

1. The inhabitants of many countries have passed through an experience of suffering perhaps unparalleled in all the history of the world. The end of the war has set them free from the worst forms of destruction. But the aftermath is almost as bitter as the war itself. Great and proud nations are suffering the spiritual agonies of defeat. Destruction in some countries has gone so far that reconstruction is a matter of decades, not of years. Millions of men are still segregated as prisoners-of-war or as displaced persons. Over immense areas the problem is that of sheer survival; starvation and malnutrition are exercising a slow power of mental and spiritual annihilation, which are almost worse than physical suffering and which will leave to coming generations a legacy of psychological instability the range and depth of which can as yet hardly be estimated.

2. A breakdown of well-established political systems and of traditional patterns of life has left hardly any part of the world unaffected. The prevailing uncertainty and the decay of the family and of tribal and national organizations tend to moral indifference, to lawlessness, and to cynicism about the value of human life.

3. In many countries, the state is extending its control over every part of the life of the citizen. The increase of state planning, however necessary to provide security, cannot but threaten individual, and sometimes spiritual, liberty; and men often seem ready to purchase security even by the surrender of freedom. The fulfillment

of personality by participation in communal living, though it has its values, is not healthy if it is attended by the surrender of personal spiritual development.

4. New political structures have resulted in the breaking down of some ancient barriers and the restoration of some natural unities. But they have also brought divisions between races, and suspicion and hatred, where the well-being of men demands unity and cooperation.

5. In many parts of the world there is manifest an increase of racial tensions and hatreds. In part this is due to the resurgence of pride of nation, race, and culture among peoples long kept in subjection. In part it is due to economic motives, the desire of some to maintain a superiority which they feel to be threatened, or the fear of exploitation. Anti-Semitism, though checked in its most violent forms, is still a factor to be reckoned with in many countries.

6. All these factors together have led to a widespread despair of the future of civilization. Some feel that Western civilization as it has grown up since the Renaissance is so unsatisfactory a thing that it is not worth the effort to save it. Others feel that disintegration has gone so far that recovery is impossible without the experience of a new Dark Age. In the minds of many there is a conviction that, with Western civilization, the Church and the Christian faith are also under condemnation, that they have failed to fulfill their promises, and that therefore no good thing can be expected from them in the future.

7. All these anxieties point inwards towards one most insistent anxiety. The hopes that, after the war, all nations would gather in concord for consultation and for mutual help have not been fulfilled. Before our eyes, the nations of the world seem to be forming themselves, not deliberately but by a tragic drift, into two hostile camps. Already there are those who speak of the third world war as inevitable. Those who have not given up hope live in desperate anxiety, as men living under the menacing approach of doom.

8. The war was fought against totalitarianism. But though it has eliminated one totalitarian system, it has left at least three in active operation. A totalitarian system is one which claims an absolute and unrestricted loyalty, regards difference of opinion as sedition, and refuses liberty of belief and practice to those who are not of one mind with itself. All the systems referred to here have religious, political, and social aspects. It is not our concern to criticize other religions or to deny to those who sincerely profess them the liberty which we claim for ourselves. We are concerned about the threat to religious and personal liberty which seems to

us to be developing in certain countries under the influence or control of militant Communism, resurgent Islam, or political Roman Catholicism. Recent policies in Egypt tend to limit the spiritual liberty of the Christian minority. The political activity of Roman Catholicism in Spain, in Italy, in Latin America, and in other countries seeks to deny to Protestants certain freedoms, such as the right to have their children educated in a way of which they approve, which are vital to the life of a civilized country. In spite of the *modus vivendi* established between the church in Russia and the state, Communism, as we have had experience of it in many lands, denies the spiritual principles for which the Church of Jesus Christ stands, and where it is in power, constitutes a major threat to the existence and progress of the Church.

9. We have learned with profound disquiet of acts of violence, cruelty, and terrorism which persist in some parts of the world. Such methods of the police state as arbitrary arrest and conviction without trial are still practiced and strike at the very roots of justice and freedom. The bitter antagonisms which torment our world have their source in human pride, selfishness, intolerance, and greed.

We do not believe that any of the difficulties and problems of the present situation can be met or solved solely by political action. Our trust is in God and in the power of God to uphold and guide His Church. But that Church cannot make its witness relevant to and effective in the life of men unless it takes account, soberly and without dismay, of the situation in which it finds itself and by which in any generation its task is defined.

III. The Given Word

In every time of crisis the Church is called by God to the twofold task of revival and reformation. Revival is the rediscovery of that life, in the power of which alone a new situation can be faced. It must mean turning back to the old, since the Gospel of God does not change with every generation. Revival of the church's life comes from the rediscovery of that which it had forgotten in the truth of God. It has always been connected with a return to the Bible and, within the Bible, to the Lord of all truth, Jesus Christ Himself.

The biblical affirmation is that God reveals Himself not in

ideas or in propositions, but in history, in events, in a person. "The word became flesh and dwelt among us." The earliest confession of the Church was that Jesus Christ is Lord. This was the first proclamation, the essential Gospel. It is the essential Gospel of the Church today; it must be proclaimed until the Kingdom of God comes with power.

The Gospel begins with the divine activity. It does not end there. What Christ made possible for men was a new type of life, in which the new relationship with God found its expression in new fellowship with men. The believer entered into the fellowship of the Holy Spirit, a new society, in which all things were ordered and controlled by love. It was in this transforming fellowship that he experienced the life of the age to come; all the commandments and ordinances of the Christian life were seen as applications to daily life of the one principle of love. In a world in which all social cohesion was breaking down, it was the experience of this true fellowship that gave the Church its power to win men and to give them victory over the world. Wherever the lordship of Christ is honestly accepted, the experience of fellowship follows, through the breaking down of even the most stubborn natural barriers and the reconciliation of the bitterest enmities. That fellowship still exists and is a vital part of what the Church has to offer to the world today. In this enlarged meeting of the International Missionary Council, we have had notable experience of the reality of it; we have found it to be based on a regard for truth, which demands the honest facing of everything in ourselves and in others, and which, because it derives from the life of God Himself, has power to overcome every natural prejudice and source of division and to make men truly one in Christ.

The power of the Gospel is little felt unless it is proclaimed by life as well as by word. The Church is much more than a philanthropic society; but from the earliest time it has been concerned about all the needs and sufferings of man. When true to itself, it shows the most tender concern for the feeble and neglected; it is filled with a passion for social justice and for the righting of every wrong. The education of the young, the healing of the body, care for orphans, and provision for the

aged are integral and inseparable parts of the proclamation of the Kingdom of God. When the action of the Church is inspired by the example of Christ and His indwelling power, men have to take notice of it, and it arouses either their devotion or their bitter opposition. Mere preaching, without the quality of Christian living, is not evangelism in the sense in which the proclamation of the Gospel was understood by those to whom it was first committed.

But mere activity, without interpretation, is also defective as an expression of the Gospel. The medical missionary who heals in the name of Christ finds that his work is imperfect unless he is able to make clear to those who seek the gift of health in what Name the work is done and why that Name has power to inspire men to sacrificial service of others. The Gospel must be made intelligible to the minds of men, as well as visible to their eyes and appealing to their feelings. It is never easy to make the Gospel intelligible. Christ Himself was often misunderstood. The experience brought by Christ into the life of men was so revolutionary, so far beyond the limits of what had been imagined by men before His time, that even with the help of the Old Testament the available vocabulary was found inadequate. Christians had to invent new terms or to fill old terms with new significance. This problem of language persists. The richest language in the world is not an adequate vehicle for the conveyance of the message of Christ. But the problem of communication is not concerned with language only. There is a recalcitrance in the mind of man to accept the message of the Gospel, even when it is most clearly set forth; he has an inveterate tendency to modify it, to make it a little more congenial to his own established ways of thought.

The mind of man is not empty. It is filled with ideas, thoughts, and aspirations. Unless the Gospel can be seen as relevant to his condition, it will awaken no response. Unless it can be shown that men's problems have already been considered in the Christian revelation, and a better answer indicated than that which they have thought out for themselves, there will be little inducement to leave ancient ways of thought. Unless it can be made clear that what the Gospel offers to meet the

highest and purest of all men's aspirations is far higher than the best that they can conceive—to put it in plain language, that the Kingdom of God made real in Christ is far more satisfying than the kingdom of man devoutly believed in and proclaimed by the Communist—there is no hope that the Gospel will verify itself as the power of God unto salvation in the present age. Hence the necessity of the third element in the proclamation of the Christian Gospel, theological interpretation. Of this we find great types in the New Testament; the variety and boldness of these inspired interpretations is part of the richness of the original Christian heritage. That work continues today. The reasoned statement of the Christian case, presented theologically, but in its relevance to the situation of modern man, is one of the most effective evangelistic methods in our revolutionary world.

But it would be utterly wrong to suggest that the proclamation of the Gospel is primarily the work of theologians. It was not so in the earliest days. They who believed went everywhere preaching the Word. The evangelistic task of the Church is much too large and varied to be the prerogative of one order or one privileged class in the Church. No Christian group can be effective in evangelism until its ordinary lay members are set on fire with the conviction that on them is laid the task of making Christ known and that, in the power of the Spirit, the task is one that they can fulfill. One of the chief tasks of the ordained minister is to train the faithful for the work of witness. It is for the layman to carry Christ out into the ordinary ways of life. A vivid experience of Christ, reliance on His promise, and the self-emptying which desires only His glory are the qualities that make men fit to be evangelists. It is largely through the layman that the Church can enter into the life of the world and be identified with it, thus fulfilling its prophetic and priestly ministry as the Body of Christ. Churches which have developed lay evangelism are those which have not merely increased most rapidly in numbers, but those also which have developed most rapidly in self-government and self-support. Churches in which this activity of witness is defective or non-existent are self-condemned to stagnation and inner decay.

Much talk of evangelism and the planning of evangelistic campaigns brings with it the danger that men may come to rely on themselves and their own powers as the means by which the Kingdom of God will come in. It is necessary that the Church should remind itself that it is the Word of God which is quick and powerful and that it is through the Holy Spirit alone that the Word becomes effective unto life. This truth works in both directions; there is no human heart in which the Word can become effective unto life, except through the working of the Holy Spirit, the life-giver; there is no human heart so sealed and set against the Word that it cannot be penetrated and quickened by the Spirit. Sometimes there is in the Church the defeatist spirit which supposes that the Brahmin, the Moslem, the Communist cannot be converted. Our own fellowship gives the lie to any such idea. Where to faith, prayer, and proclamation is added the power of the Spirit, no miracle is impossible.

The original Gospel is penetrated through and through by the supernatural. It is all an activity of God Himself, making Himself known in wondrous ways. Evangelism is wrongly thought of, if it is conceived in other than Gospel terms. The form of the miracle may have changed, the nature of the activity of God remains the same. The birth by which man enters into the Kingdom of God and is made partaker of the powers of the age to come is always miraculous. The fact that men are still born again is evidence that the original Gospel is still valid today and that Jesus Christ is the same yesterday, today, and forever.

IV. What Next?

The experience of those who have taken part in the enlarged meeting of the International Missionary Council may be summarized in the words, "one world, one Christ." We have entered as never before into the reality and the meaning of the world-wide Church. It has been brought before us by the testimony of many voices. It has been seen by us against the background of a world torn and scarred by intolerable suffering and sorrow, a world at one only in its agonies and perplexities. And more than ever before, we have been convinced of the

sufficiency of Christ. Evangelism means the proclamation of His Cross to a world which is baffled by the tragedy of apparently meaningless suffering; it means the proclamation of His risen life to a world, which, athirst for life, seems to be sinking into death without hope.

We have been burdened with the sense of two great needs—the desperate need of the world for Christ and the unsatisfied yearning of Christ over the world. We are impelled to this task both by the authority and by the compassion of Christ. As Christians, we are pledged to the service of all those who are hungry or destitute or in need; we are pledged to the support of every movement for the removal of injustice and oppression. But we do not conceive these things, good in themselves, to be the whole of evangelism, since we are convinced that the source of the world's sorrow is spiritual and that its healing must be spiritual, through the entry of the risen Christ into every part of the life of the world.

The task of world evangelism starts today from the vantage ground of a Church which, as never before, is really world-wide. This universal fellowship is, in the oft-quoted words of Archbishop Temple, the great new fact of our era. It is working itself out today in a real partnership between Older and Younger Churches. The sense both of a common faith in Christ and of a common responsibility for an immense and unfinished task have brought us out of the mists of tension and readjustment to a higher level, from which we have been able to see our world task in a new perspective.

The Gospel is to be preached to all men. Can it be so preached in our generation? To preach to men is not the same as to convert them. God alone can command success, and it is always open to men to resist His will. Yet, when we consider the present extension of the Church and the divine and human resources available, we dare to believe it possible that, before the present generation has passed away, the Gospel should be preached to almost all the inhabitants of the world in such a way as to make clear to them the issue of faith or disbelief in Jesus Christ. If this is possible, it is the task of the Church to see that it is done.

If the churches are to be found worthy of the call of Christ to them in our day, four things are needed:

1. UNITED ACTION

Corporate union cannot be the work of a year or two. But in facing a task too great for all the churches, we must learn new ways of working together. Wherever devotion to local or denominational loyalties stands in the way of response to the larger call of Christ, it must be transcended. Those who have abundance must be willing to make their wealth available for churches which are in need. Where the pooling of resources promises more rapid advance, tradition must not be allowed to stand in the way. Where new tasks are to be undertaken, churches must be willing to consult together and to take or share responsibility, as the will of God is revealed in answer to their faith and prayer.

2. MEN AND WOMEN

In the Younger Churches, literally tens of thousands of leaders are needed for countless tasks of which the following are among the most urgent:

to care for the churches which exist and to deepen their spiritual life;

to carry the message of Christ further than it has yet gone, to minister in the growing industrial areas, to build up anew on a Christian foundation the life of innumerable villages;

to meet the intelligentsia on equal terms and enable them to see the relevance of the Gospel to their need;

to confront the student world, Christian and non-Christian, with the Gospel.

From the Older Churches the Younger Churches are asking for literally thousands of men and women as missionary helpers:

to go into immense areas where the name of Christ has never been heard and where there is no hindrance to the preaching of the Gospel but the lack of a messenger;

to take immediate advantage of opportunities in lands where it seems likely that the Gospel will not have free entry for more than another ten or fifteen years;

to help in building up the Church in countries where thousands are being gathered in every year;

to share in the training of leaders, up to the highest level for theological, educational, social, medical, and pastoral work.

The Younger Churches ask for men and women of tried spiritual quality and of the humility which rejoices to lead by serving. Within this general requirement, they can use well-trained missionaries of every type and with the most varied qualifications.

3. RESOURCES AND EQUIPMENT

There is no lack of wealth and resources in the world-wide Church. The trouble is that for the most part these are not mobilized for world-wide evangelization and are not available in the areas of greatest need. Here it is not possible to do more than indicate a few of the most urgent priorities:

The Leadership of the Church. The recruitment and training of national leaders and missionaries must have a first claim upon available resources.

The Bible. The world shortage of Bibles and New Testaments is reckoned in many millions of copies. This shortage must be made up at the earliest possible date.

Literature. There is still a famine of books in hundreds of languages, both for the upbuilding of the Church and for evangelism. United world-wide planning, including the appointment of personnel and arrangements for printing and distribution, is many years overdue.

Modern Methods of Instruction and Evangelism. A beginning has been made in the use of radio, audio-visual aids, and other modern techniques; but availability and use should be increased a hundredfold in the next ten years.

Christian Councils. In many areas, Christian effort is coordinated by national or regional Christian councils. The majority of these are hindered from more than limited usefulness by lack of staff and funds. In other areas where the Church is growing rapidly, such councils do not exist. United planning and action will depend on the establishment of new councils and the strengthening of existing ones.

Increased Funds. No advance is possible anywhere without fuller consecration of the money of Christians to the work of God. In spite of widespread education in Christian stewardship, in most countries less than half the Christian constituency supports the work of the world-wide Church. The churches must wake up and awaken their members to realize the demands which God is making on them through their membership in the one universal Church of Christ.

4. TOTAL COMMITMENT

World-wide evangelism will remain an unfulfilled ideal unless all churches in the world, Younger and Older alike, and all Christians who are members of them, take seriously the demand that Christ be Lord of all. The terror and the splendor of the present age call for nothing less than wholehearted loyalty to God in Christ.

The first need is the renewal of the inner life of the Church by a

return to the message of the Bible and to the Lord of the Bible. The local worshipping congregation must become again, as under the stress of war in some places it became, the place of divine encounter, the dwelling place of the Holy Spirit, and the spearhead of evangelism.

The Church must revive its passionate concern for and its leadership in the true social revolution—the fight against ignorance, want, disease, oppression, and sin.

The Christian home must become again the Church in miniature, the place in which all things are continuously ruled by the love of Christ and in which children grow up naturally to the understanding of that love.

Education must be dominated again by the insight that Christ is the truth and that in Him alone the separate subjects of study find their cohesion and their significance.

In the end, renewal comes down to the individual. Total evangelism demands the cooperation of every single Christian. Each one must bring his gift of service and all must be partners by prayer in the enterprise of the Church. The demand of the hour is that every Christian should face the challenge of Christ, should sanctify himself by the power of the Holy Spirit, should learn to live as a Christian in his own place and vocation, and should witness boldly for Christ by both life and word, trusting the power of Christ to use him and leaving the result of his work in the hands of God.

II.

*Partners in Obedience**

I. Growth in Partnership

As members of Older and Younger Churches, met together for the first time since 1938 in a conference widely representative of many countries, we rejoice to find that in the years of separation, and especially through the testing of war, we have been brought nearer to one another than in the days when our discussions on this subject were carried on at Madras. By the grace of God we have been vouchsafed as never before a vision of the reality and fullness of the universal Church. We have felt the power of God's Spirit breaking down old barriers and welding us into the supreme fellowship of His Church. We rejoice to know of the developing partnership of the Younger Churches one with another and of the increasing measure of service rendered by the Younger Churches to what may not unsuitably be called the Youngest Churches in the family of God.

Progress in partnership depends in a measure on human insights and adjustments, but its origin is not found in these. Its source is in a common obedience to the living Word of God, given once for all in Jesus Christ, yet given anew through the Holy Spirit in every generation.

As we have looked out upon the state of the world, we have been sobered by a realization of the power and passion of the opposing forces which seek to capture the minds of men. We

* *Note:* Before this statement on the partnership of the Younger and Older Churches in obedience to our Lord's Commission was prepared, the representatives of the Older and of the Younger Churches met separately, discussed the whole subject, and submitted memoranda containing their findings. In these memoranda *not one single major difference of opinion came to light.*

The two statements were discussed together and at length by the conference. One member was then entrusted with the task of combining the two statements, taking account of the results of the discussion. The combined version was then further discussed and, after modification and revision by the Committee of the International Missionary Council, adopted in the form in which it is here printed.

have realized that against such forces a church divided within itself cannot hope to stand and that the very force of this challenge drives us to cement our union and to perfect our partnership.

But above all earthly circumstances stands unchanged the command of Christ to preach the Gospel to every creature. This command has not yet been fulfilled by the Church. It cannot be fulfilled unless all the forces of all the churches, Older and Younger alike, are gathered in a common loyalty, inspired by a common task, and mobilized in a common service. The situation is one of extreme urgency. The time is one of unexampled but almost certainly fleeting opportunity. Every year's delay may mean the closing of doors which may not be opened again till this generation has passed away.

In such a situation, though we continue to use for convenience the familiar terms "Older" and "Younger" Churches, we recognize that the distinction is largely obsolete and that for the most part the tasks which face the churches in all parts of the world are the same. Each church, older or younger, if it is to be a worthy partner in the task of evangelism, must set itself:

1. To revive and deepen its inner life, providing for all its members such spiritual nurture as will enable them to grow in personal devotion to our Lord, in the discipline of the Christian life, and in mutual love and cooperation in Christian service.

2. To foster and encourage within itself the sense of responsibility as a member of the holy catholic church. It is not enough that the leaders of the Church should have the ecumenical perspective. No church can adequately perform its task unless the sense of membership in a world-wide church comes down to the local Christian community and to the individual.

3. To promote the missionary spirit, and so to train its members for the work of witness that both the Christian community may be more deeply Christianized and its proclamation of the Gospel may be more effective.

4. To mobilize and train its laity for service in the Church, especially in the sanctification of the life of the home, in the winning of the younger generation for Christ, and in the permeation of the common life by Christian principles and ideals.

5. To develop in its members the sense of Christian steward-

ship, and so to direct their giving that both the existing church may be maintained and the evangelistic task pressed forward in areas as yet unreached by the Gospel.

On Older and Younger Churches alike, the demand of the hour is the establishment, at the earliest possible date, of pioneer work in all those parts of the world in which the Gospel has not yet been preached and where the Church has not yet taken root. Within the partnership, one special task is laid upon the Older Churches. It has to be recognized with regret that many churches have never yet taken seriously the obligation to make the Gospel known throughout the world and accept grudgingly, if at all, the duty to help the Younger Churches by making available for service overseas the ablest men and women in their own ranks. There are still cases in which leaders in the Church discourage rather than promote recruitment among those best suited for missionary service. These things ought not to be.

For the Younger Churches also, and especially for those which have reached an advanced stage of development, there is one special task. We rejoice in their wonderful growth towards the stature of the fullness of Christ and the providential way in which even the disasters of war have been overruled by God to develop gifts of leadership in the Younger Churches. We desire that they will now put away once for all every thwarting sense of dependence on the Older Churches and that they will take their stand firmly on the true ground of absolute spiritual equality and of their right to manage their own affairs, to frame their own policies, and, under the guidance of God the Holy Spirit, to bear their own distinctive witness in the world, as the instrument by which God wills to bring to Christ the whole population of the lands in which they dwell.

We would remind mission boards in the lands of the Older Churches of their special responsibilities, as one of the links by which fellowship between Older and Younger Churches may be made closer and more real. The service they are called to render, as the Younger Churches grow to maturity, is somewhat different from that so ably given in a period of missionary development that, in many parts of the world, is now past.

II. Partnership in Personnel

A. *Younger Churchmen* (Those who work in the country of which they are citizens.)

From the beginning of the evangelistic task in a new area the aim must be the bringing into existence at the earliest possible date of a self-governing and self-propagating church, and every effort must be directed to making the period of tutelage as short as possible. As soon as the new church is well and firmly rooted in Christ, leadership must pass from the hands of the missionary to those of leaders in the local Christian community. The future of the Younger Churches depends very largely on the quality of this local leadership. It has to be recognized with regret that, in many churches, the leadership available today is not adequate to meet the demands of a perplexing and tragic situation.

Among all the tasks to which, in partnership, the Younger and Older Churches are called to put their hands, absolute primacy must be accorded to the training in the Younger Churches of leaders fully equipped to bear the heaviest burdens. To this end, we urge that the churches should undertake:

1. To strengthen all agencies for the recruitment of young men and women for Christian service, general and specialized, following the example of the Student Volunteer Movement in the West and adapting it to local conditions.

2. To make more adequate their provision for the training of the ministers of the church, both ordained and lay, this training to include both acquaintance with the thought and experience of the Church through the centuries and also thorough knowledge of the language, culture, and religions of the people to whom they are called to minister.

3. To secure the provision of scholarships, denominational or interdenominational, in the great educational and theological centers of the world, for the advanced training of younger leaders.

B. *Missionaries* (Those who are called to work in countries other than their own.)

In our new understanding of partnership, the "missionary" will be one who, called by God to a special ministry of the proclamation of the Gospel, is invited by the church in a country to which, ordinarily, he does not belong by birth or citizen-

ship, to share in the fulfillment of its special task or to lay the foundations of the Church in a land newly opened to the Gospel. This being so, it is essential that the missionary, if called to work in a land where the church is firmly rooted and constituted as a church should, while retaining the closest fellowship with the church of his origin, become in every respect a member of the church which he is to serve and, during the period of his service, should joyfully give his allegiance to that church and regard himself as subject to its direction and its discipline. As the missionary becomes fully a member of the church which he serves, he becomes, equally with his brethren who are also members of that church, eligible for any position of labor, responsibility, or dignity to which he may be called by the voice of the church.

Every regional church has expressed its earnest desire to have the cooperation of such missionary helpers in the tremendous tasks which confront it. In view of the new relationship, it is desirable that arrangements should be made by which the Younger Churches have a voice in the selection of those who are to serve them. In particular, it is suitable that, following the custom already established in some churches, the Younger Church should have the right to issue, or to withhold, an invitation for the missionary to return to its service after the first period of leave in his home country.

Every such missionary must enter on his work with a ready determination to accept the leadership of those in positions of responsibility in the Younger Church in which he works and to find his place as a member of that church. It is not possible for the necessary adjustments always to be made without difficulty. It is the task of the missionary to exercise patience and humility and to regard difficulties as a means by which the good purpose of God may be set forward. It is the part of the Younger Church to provide such training for the missionary in the field that as soon as possible he may find himself happily familiar with the language, culture, and customs of his new home; to encourage and support him in times of difficulty and discouragement; and at the earliest possible date to help him to find that sphere in which his natural gifts and training can best be exercised and

his service be rendered in happiness to the glory of God and the good of the Church.

III. Partnership in Finance

The question of the financial support of workers, both national and missionary, is fraught with many difficulties. It is recognized by all that the envoy of the Gospel, working in a country not his own, has certain needs which must be met if his work is to be carried out with efficiency. But just that disparity in income between the two classes of workers has been in the past and still can be a source of friction and of the impairment of fellowship. At the same time, it has to be recognized that the same disparity and the same tension exist within the ranks of the nationals themselves. There is grave inequality in the salaries, for example, of doctors, teachers, and ministers, and an equally serious difference between the salary scales of those paid wholly by the local church and those who receive salaries from western-supported institutions or organizations. The question is too complicated to be dealt with in detail here. Some general principles only can be laid down, and all else left to the wisdom and Christian spirit of the churches concerned:

1. Christian service must always be regarded as a vocation and not primarily as a means of livelihood.

2. The element of self-sacrifice is called for in every form of Christian service.

3. Calculation of salary scales should be based as far as possible on need and not on unchristian ideas of superiority and inferiority.

4. Financial problems must never be allowed to impair the fellowship of brethren in Christ.

5. The minimum pay for every class of workers must be such as to enable them to live adequately and without excessive financial anxiety.

6. Continuous and strenuous efforts must be made by all churches to raise the standard of living of the workers on the lowest economic levels and to lessen the disparity between them and the most highly paid.

All financial questions must be considered from a Christian point of view, that is, as part of the spiritual responsibility of the Church. The problem is simply that of making available,

in sufficient quantity and to the best advantage of the work, those resources which God gives to His Church through the generosity of its members. Self-support and financial development are not ends in themselves; they must be considered in relation to the total evangelistic task to which the Church is committed.

A very remarkable change in the situation has taken place in the last few years. Until recently, it was generally the case that the Older Churches were comparatively wealthy and the Younger Churches were comparatively poor. As a result of the disasters of the war, some of the Older Churches are now suffering under desperate poverty. Some of the Younger Churches, moved by the distress of their brethren, have already been led to show their gratitude for spiritual benefits received in the past by contributing to the restoration and recovery of the afflicted churches. We commend such action to all churches, both Older and Younger, as a means by which at the present time the reality of our partnership in spiritual things can be made manifest both to Christians and to the non-Christian world around us.

Real partnership involves the grace of receiving as well as the grace of giving. Within the partnership there is no reason why churches which are economically weak should hestitate to receive help from those which are economically strong. It is taken for granted that no Christian body will try to take advantage of its financial strength to secure dominance over any other. It is taken for granted also that receiving churches will be watchful against the danger that the availability of funds contributed by other partners may interfere with or slow down the development of their own plans of Christian stewardship.

Both mission boards and churches are stewards of gifts freely given for the service of God. No one will question the right of givers to be interested in what is done with their gifts. Both mission boards and churches must be scrupulous in considering the intentions of donors and in seeing that earmarked contributions are used for the purpose for which they are given. Otherwise it is impossible to retain the interest of some of the most generous supporters of the work. With this one limitation, it is clear that final responsibility for the expenditure of funds

must remain with the church of the area in which the money is to be spent; its freedom of action is gravely hampered unless it has authority to make such adjustments in the use of funds as are demanded by the development of the work and are in line with the general policy agreed upon by Older and Younger Churches together.

The Younger Churches still need substantial financial aid from the Older Churches. Apart from the maintenance of routine activities, some of the fields in which special financial assistance is likely to be needed for a considerable time to come are forward movements in evangelism, literature, colleges, schools and seminaries for the training of leaders, cooperative ventures, and Christian councils.

At the same time, there is need that the Younger Churches should take seriously the task of increasing their own financial resources. We have already referred to training in Christian stewardship. But such training can be effective only against a background in which the members of the Younger Churches grow in spiritual maturity, in a sense of the urgency of the total evangelistic task to which they are called, and in recognition of their dignity as free and equal members in the fellowship of the ecumenical Church.

We would also direct the attention of the Younger Churches to the whole problem of the economic level on which the peoples of their countries are living. There is much in the recommendations made in the studies of Mr. J. Merle Davis which could be implemented in the near future to the advantage both of church members and of their non-Christian neighbors. A church membership which has a sound economic basis is the best foundation for a church which is to be financially robust.

The tenure of property is not in itself a primary issue. Property, however held, is to be at the disposal of the church for the development of its work. But it is felt, in some at least of the Younger Churches, that there are advantages in property being held in the countries in which it is situated, and that, where properly constituted trusts for the tenure of property do not exist, it is desirable that they should be brought into being.

IV. Partnership in Policy

The main lines of missionary policy are laid down by the Lord Himself in His command to make disciples of all nations. Each particular problem must be considered and determined in relation to this one all-embracing principle. All churches alike are committed to the total evangelistic task, which in our day includes the proclamation of the Gospel to those who have never heard it, the conversion of nominal church members, the recovery of those vast areas in the lands of the Older Churches which have fallen away from the church, and the Christianization of those parts of man's life which have not yet acknowledged the lordship of Christ. Though emphases differ, the task is essentially the same in every land. The Older Churches have still much to contribute to the life of the Younger, but it is equally true that the Older Churches need for the fulfillment of their task the help of the rich spiritual resources which are being developed in the Younger Churches.

The Younger Churches are preparing themselves to face the immense task of evangelizing the great non-Christian populations around them. They wish to make it clear that they desire to have the help of missionaries from the Older Churches, not only in their institutional but also in their evangelistic and pioneer work. If this appeal is to be presented convincingly to the Older Churches, it must come neither as a spiritual vision divorced from earthly realities nor as a sentimental appeal without an intellectual foundation. It must be set forth on the basis of carefully considered programs of advance and on a radical rethinking of priorities. It is likely that plans for a forward movement will require the abandonment of some cherished activities and the elimination of duplication and overlapping more radical than have as yet been considered feasible.

Much progress has been made in overcoming the old separation of mission from church. It is felt, however, that in some Younger Churches progress in this direction should be more rapid than it has been in the past. Wherever possible, leaders from the church in the field should be appointed to positions of responsibility.

In the formation of plans and policies, close contact must be maintained between the Younger Churches and the mission boards which work to help them.

Deputations from Older Churches and mission boards to lands of the Younger Churches are still of great value. But members of such deputations should do their utmost to enter into the life of the church which they visit, to associate with its leaders, and as far as possible to understand all its problems from within.

Conversely, opportunity should be given for leaders of the Younger Churches to visit the Older Churches, to understand their life, to bear witness to them, and to meet for consultation with mission boards and their leaders. We commend to the notice of the churches the practice, already established in some churches, of inviting ministers of Younger Churches to undertake work as temporary pastors of churches or as members of the staffs of seminaries in the lands of the Older Churches. We also feel it desirable that, in the production of literature on missionary subjects for use in the Older Churches, the help of writers of the Younger Churches should be secured.

We believe that the time has now come when mission boards should follow the example of some of the great interdenominational bodies by inviting members of the Younger Churches to serve for a longer or shorter period as consultants or secretaries of the boards. This is one of the points at which the reality of the partnership can be most plainly emphasized, to the great benefit of both sending and receiving churches.

In making these recommendations we are not forgetful of the urgent need of the churches in the field for their own leadership. The policy of inviting national leaders to serve in the Older Churches must not be pursued to the point at which the leadership of the churches is depleted to the detriment of the work which is their primary responsibility.

V. Partnership in Administration

If the recommendations so far made prove acceptable to the churches, very few problems remain to be considered under this last head.

Chief among them is the problem of institutions. While full self-support by the Younger Churches of their pastoral and evangelistic work is a goal for immediate or early achievement, the same cannot be true of their institutional work. In the lands of Older and Younger Churches alike, Christian schools and hospitals are dependent in part at least on endowments and on special contributions. While it is desirable that endowments should be built up for schools and hospitals in lands of the Younger Churches where financial stability makes this a satisfactory method of procedure and that contributions to their support from the local churches should steadily increase, it must be recognized that for a long period help and support from the Older Churches will be needed.

In the development of these institutions towards financial autonomy, three considerations should be borne in mind:

1. The institutions must at all costs be kept avowedly and vigorously Christian. They must be guarded against the tendency towards secularization which, as experience in the West makes all too clear, is the besetting danger of well-established institutions.

2. The highest educational and scientific standards must be maintained.

3. There must be a close connection between the institution and the life of the church or churches which it serves. The institution must regard itself as a fellow worker of the church, yoked together with it in a common purpose. The church must regard the institution as something in the well-being of which it is itself vitally concerned.

Such recognition of a common Christian purpose does not necessarily involve direct control of an institution by the church. In general the purposes of both church and institution are best served if the final control of the institution is vested in a specially constituted board. On such boards, it is desirable that every cooperating church should be represented, where possible by those belonging to the country which it serves.

We would emphasize that Older and Younger Churches should exchange reports on their activities in order that mutual interest may be maintained and the spirit of partnership developed.

We desire to draw the attention of the International Mission-

ary Council and of the churches to one new factor in the contemporary situation. The growing spirit of unity and cooperation has resulted in the formation of great united churches in India, China, and Japan. While there has been close consultation between the representatives of churches and missionary societies in those countries, it does not appear that there has been equally close consultation and recognition of the new administrative problems involved among the Older Churches from which these new united churches have taken their origin. Without such ecumenical and international consultation, it will be extremely difficult for the whole pattern of partnership to be satisfactorily worked out.

III.

The "Supranationality" of Missions

The radical transformations through which our age is passing and of which the war was one expression have acutely brought to the mind of Christian believers the problem of loyalties. Nation, state, and race are today the powers to whom is overtly or covertly assigned godlike quality. Their interests determine the accepted standards of judgment and behavior. The war has demonstrated clearly how easily men—even Christians—are led astray by their nationalist outlook and how difficult it is to see clearly the consequences of the fact that to Christ is our primary loyalty. The Christian Church needs to grapple anew with this problem and exert itself to find an adequate expression of it, in order to direct the minds of its members and to interpret God's will to the world of today. Missions, being a living part and function of the Church, find themselves involved in the same problem—the more so because, by their world-wide nature, missions enter into all the intricate situations in which nation, state, and race are virtually being deified. Missionaries, being representatives of various nations, not only live in the zones of danger but are themselves involved in the danger.

Missionaries, like other Christians, own two citizenships—their citizenship in the Kingdom which is not of this world and the citizenship of the land of their birth or adoption. Neither their immediate national loyalty nor their historic cultural and social inheritance are to be denied or belittled. The present world situation, however, in which racialism and a narrow nationalism threaten to destroy the life of mankind demands in us a vivid awareness of the fact that missionaries are ambassadors of Christ and messengers of a Gospel which bears witness to a fellowship that transcends all national and

racial boundaries and in which there is neither Jew nor Greek, German nor English, European nor Asiatic. The task before us is to show how, as missionaries, by birth belonging to various nations and cultural traditions, we can give a more unequivocal expression to the fact that our primary loyalty is to Christ and that our responsibility as servants of the ecumenical Church must dominate our whole thinking and behavior and not merely influence a part of it. The great temptation for the Church, for all Christians, and also for missionaries as ambassadors of Christ is that, while honestly confessing our primary loyalty to Christ, with all the conflicts and tensions which this includes, in practice we subordinate this loyalty to others. In this respect a vigilant self-criticism is one of the greatest requirements in our whole missionary conduct.

Looking back upon the years of war and the events which led up to them, we are conscious of many failures at this most critical point. It has been too easy for all of us to accept unquestioningly our national or racial inheritance and to remain identified with it when in Christ's name we should have been critical of it. In our attitude towards other nations with whom our own nation was in deadly conflict and towards those of other races, we often betrayed that we also were succumbing to the perils of nationalism and racialism. We are deeply conscious of the need for far greater alertness to this peril and for conduct which will make it unmistakably clear to the world that Christian missions transcend all national and racial differences.

While this conviction arises from our reflection upon these last years, it becomes even greater as we contemplate our future task. The end or transformation of imperial regimes and the emergence of new national states in Asia does not lessen the need for vigilance in this matter. In some respects these events widen the field within which problems of Christian loyalty will arise. Missions and missionaries need to penetrate into these problems and to find guidance for, and together with, the Younger Churches on the basis of our loyalty to Christ, so that more and more the Church may be seen as an ecumenical fellowship within which great differences are brought together—

racial, national, cultural, and economic—but which by its very existence is token of a Kingdom in which these differences have been overcome.

This new and acute sensitiveness to the implications of our ambassadorship of Christ can only prove effective by deeper consciousness of the fact that belonging to Christ means at the same time responsibility for and solidarity with the world and our fellowmen, along with a sense of being strangers and sojourners in the world and in our nation. Because our real desire, hope, and joy are in the Kingdom that is not of this world, in the core of our being we are no more able unreservedly to identify ourselves with our nation, its self-willed destiny and aspirations. The Christian—and still more the missionary—by his special position as ambassador of Christ, will always view his nation in the light of the Word of God. This is not a ready-made test and its implications are not always easy to determine. Moreover, we have to confess that in claiming to be ruler by the Word of God we may only be trying to give a religious sanction to our own self-assertiveness. We can only guard against this danger by a continual readiness to submit ourselves to the judgment of the Word and in the light of it to amend our ways.

Another consequence of our being essentially "strangers," though bound in the solidarity of love and service to the world, is that the Christian, in a sense peculiar to him, feels and suffers by the tension arising out of the dual character of all social, political, and cultural life, which is at once good and evil. We can never forget that to take seriously in this broken world the problems of nationalism and racialism, that is to say of politics, means for a Christian always suffering and the possibility of sacrifice. This suffering and sacrifice, however, have to be seen in the light of Christ's victory over the world. They then become privilege and joy, the marks of our citizenship in that Kingdom which will endure when the fashion of this world has passed away.

IV.

The Functions of the International Missionary Council

The Committee of the International Missionary Council meeting at Whitby, Ontario, in July, 1947, reaffirmed the functions of the Council as set forth in the constitution. But in making this reaffirmation the Committee was of opinion that these functions need today to be amplified and interpreted by a particular emphasis designed to meet the needs of the present situation. In the Providence of God, the International Missionary Council is peculiarly fitted to provide the opportunities and the means whereby the issues facing the Christian movement in a world of continuing revolution may be clearly defined and constructively dealt with.

The Committee would set forth as the primary function of the Council the active encouragement of an expectant evangelism. To this end the Council will direct all its activities and, more particularly, will seek in every way to strengthen the Christian councils of the various countries in the service of their churches:

First, by thorough exploration of those questions which relate directly to the mission and expansion of Christianity in the world and by securing that the discoveries shall be made widely known and, as far as may be, effectively used;

Second, by stimulating every effort towards a more effective coordination of the different agencies working for world evangelism, and to this end promoting the formation, when necessary, of new Christian councils, the while particular regard is given to the purpose and activities of the newly organized World Council of Churches, as well as to the continuing pioneer functions of various missionary bodies;

Third, by so demonstrating in its own life and activity the

reality of a universal fellowship as to forward the pursuit of justice and peace in international and interracial relationships;

Fourth, by resolute endeavor to create a public opinion in every country which will enforce a genuine and full freedom of religion which includes both liberty of worship and the right to educate and persuade;

Fifth, by calling from time to time, as shall seem fit, conferences which will promote a deeper understanding of and inspire a greater responsibility for the unfinished task of world evangelization;

Sixth, by publishing *The International Review of Missions* and such other publications as shall in the judgment of the Committee best contribute to action in accordance with the objectives of the Council.

List of Delegates Attending the Whitby Meeting

MEMBERS OF THE COMMITTEE OF THE COUNCIL

ANGOLA. *Rev. John Taylor Tucker, D.D.,* director, Dondi Mission.

AUSTRALIA. *The Most Rev. Howard West Kilvinton Mowll, D.D.,* Archbishop of Sydney; chairman, National Missionary Council of Australia.

BELGIUM. *Rev. Emile Hoyois,* president, Société Belge de Missions Protestantes au Congo; pasteur, Eglise Francaise d'Anvers.

BRAZIL. *Rev. Rodolfo Anders,* general secretary, Confederação Evangélica do Brasil.

BURMA. *U Ba Hlaing,* president and chief executive officer, Mandalay Municipality.

CEYLON. *Rev. Wilmot Mackinley Perara Jayatunga,* chairman, Ceylon Baptist Council; principal, Carey College, Colombo.

CHINA. *The Rev. Bishop Wen Yuen Chen, Ph.D.,* honorary general secretary, National Christian Council of China; bishop, Methodist Church, Chengtu Area.

Siu Choh Leung, general secretary, National Committee, Y.M.C.A.s of China.

CONGO. *Rev. Josef E. Ohrneman,* general secretary-elect, Congo Protestant Council.

CUBA. *Rev. Francisco de la Paz Garcia y Serpa,* member, Cuba Council of Churches; pastor, First Presbyterian Church, Havana.

DENMARK. *The Rt. Rev. Axel Malmström,* Bishop of Viborg; chairman, Dansk Missionsraad.

FINLAND. *Rev. Matti Olavi Peltola,* missionary, Finnish Missionary Society.

FRANCE. *Rev. Emile Schloesing,* directeur, Société des Missions Evangéliques de Paris.

GERMANY. *Rev. Walter Freytag, Ph.D.,* missions director, Deutscher Evangelischer Missionsrat; lecturer on missions, Universities of Hamburg and Kiel.

Pralat Karl Hartenstein, D.Th., Pralat der württ. Landeskirche.

Professor Carl Heinrich Ihmels, D.D., director, Leipzig Mission; professor, University of Leipzig.

GOLD COAST. *Rev. Christian Goncalves Baeta,* synod clerk, Ewe Presbyterian Church, East Gold Coast and British Togoland.

GREAT BRITAIN. *Miss Isa Burns Brown,* general secretary, Women's Foreign Mission, Church of Scotland.

Rev. Arthur Mitchell Chirgwin, D.D., general secretary, London Missionary Society.

Rev. G. E. Hickman Johnson, general secretary, Methodist Missionary Society.

Henry Paget Thompson, vice-president, Society for the Propagation of the Gospel in Foreign Parts.

Rev. Max A. C. Warren, D.D., general secretary, Church Missionary Society.

INDIA. *Rev. Rajah Bhushanam Manikam, Ph. D.,* executive secretary, National Christian Council of India, Burma and Ceylon.

Beharilal L. Rallia Ram, general secretary, Y.M.C.A., Lahore.

INDONESIA. *Rev. Wilhelm Johannis Rumambi,* secretary, Provincial Christian Council of East Indonesia, Makassar.

Rev. Toenggoel Sihombing, minister, Batak Church.

JAMAICA. *Rev. Rendolph Olenthius Constantine King,* rector, St. George's Church, Kingston.

KOREA. *Rev. Kwan Sik Kim, D.D.,* chairman, National Christian Council of Korea; general secretary, Presbyterian General Assembly of Korea.

Rev. Fritz Hongkyu Pyen, president, Methodist Theological Seminary, Seoul.

LATIN AMERICA. *William Stanley Rycroft, Ph.D.,* executive secretary, Committee on Cooperation in Latin America.

MALAYA. *Rev. Devasahayam David Chelliah, Ph.D.,* assistant chaplain, St. Andrew's Cathedral, and vice-principal, St. Andrew's School, Singapore.

MEXICO. *Rev. Roman Torres,* executive secretary, Concilio Nacional Evangélico de México.

NEAR EAST. *Rev. Cady Hews Allen,* missionary, Iran Mission, Presbyterian Church, U.S.A.; chairman, Near East Christian Council.

Stanley Andrew Morrison, secretary, Church Missionary Society, Egypt; chairman, Egypt Inter-Mission Council.

NETHERLANDS. *S. C. Graaf van Randwijck,* missions director, United Netherlands Missionary Societies.

NEW ZEALAND. *Rev. Hector W. West,* minister, Presbyterian Church of New Zealand.

NORTH AMERICA. *Rev. Jesse H. Arnup, D.D.,* secretary, Board of Overseas Missions, United Church of Canada.

Rev. Ralph Eugene Diffendorfer, D.D., executive secretary, Division of Foreign Missions, Board of Missions and Church Extension, Methodist Church.

Rev. Fred Field Goodsell, D.D., executive vice-president, Ameri-

can Board of Commissioners for Foreign Missions.

Rev. Charles Tudor Leber, D.D., chairman, Administrative Committee, Board of Foreign Missions, Presbyterian Church, U.S.A.

Francis Marmaduke Potter, D.D., secretary-treasurer, Board of Foreign Missions, Reformed Church in America.

Margaret Sherman (Mrs. Arthur M.), executive secretary, Woman's Auxiliary, National Council of Protestant Episcopal Church.

Rev. Jesse Rodman Wilson, D.D., home secretary, American Baptist Foreign Mission Society.

NORWAY. *Rev. Olav Guttorm Myklebust,* assistant professor of missions, Free Faculty of Theology, Church of Norway; director of studies, Egede Institute of Missionary Education and Research, Oslo.

PHILIPPINE ISLANDS. *(Miss) Josefa M. Ilano, M.D.,* practicing physician, Manila and Cavite; elder, Ellenwood Church, Manila; recognized leader in Philippine Federation of Evangelical Churches.

PUERTO RICO. *Hipolito Marcano,* president, Association of Evangelical Churches of Puerto Rico; attorney, Evangelical Seminary, Rio Piedras.

RIVER PLATE. *Jorge Federico Wenzel, LL.D.,* executive secretary, Confederación de Iglesias Evangélicas del Rio de La Plata; practicing attorney.

SIAM. *Rev. J. Leon Hooper, D.D.,* secretary, Board of Foreign Missions, Presbyterian Church, U.S.A.

SOUTH AFRICA. *Rev. Stanley George Pitts,* secretary, Christian Council of South Africa.

SOUTH PACIFIC ISLANDS (FIJI). *Rev. Setareki A. Tuilovoni,* minister, Methodist Church, Suva.

SWEDEN. *Rev. Oscar Benjamin Rundblom,* secretary, Church of Sweden Mission.

SWITZERLAND. *Rev. Emanuel Kellerhals,* secretary for Africa, Basel Mission; secretary, Swiss Missionary Council.

INVITED FOR THE ENLARGED MEETING

Rev. Herbert Maxwell Arrowsmith, vicar, St. John's, Toorak; regional secretary for Pacific and N.E.I., Church Missionary Society of Australia and Tasmania.

Miss Violeta Cavallero, deaconess, Methodist Church, Uruguay.

The Rt. Rev. Robin Chen, assistant bishop, Missionary Diocese of Anking, China.

Mrs. Chandrama Prem Nath Dass, president emeritus, Isabella Thoburn College, Lucknow, India.

Rev. Canon Leonard Alexander Dixon, general secretary, Missionary Society of the Church of England in Canada.

Rev. Earl Edgar Elder, D.D., secretary-elect, Near East Christian Council.

Rev. Seth Molefi Mokitimi, chaplain and housemaster, Healdtown Missionary Institution, South Africa.

Miss Laura K. Pelton, secretary, Women's Missionary Society, Presbyterian Church in Canada.

Rev. Paul Ramaseshan, principal, South India Training Institution, Guindy, Madras.

Rev. Alberto Rembao, D.D., editor, *La Nueva Democracia.*

Rev. Mahmood Rezavi, pastor, St. Luke's Church, Isfahan, Iran.

Rev. Luther Ching San Shao, Ph.D., general secretary, Disciples of Christ in China.

The Rev. Bishop John A. Subhan, bishop, Methodist Church, Bombay, India.

Colonel Robert Ernest van Goethem, chief Protestant chaplain, Belgian and Colonial Forces.

Zok Tsung Wang, M.D. (*Mrs. Pao-Chun Nyi*), president, Woman's Christian Medical College; gynecologist-in-chief, Margaret Williamson Hospital, Shanghai, China.

SPEAKERS AND CONSULTANTS

Rev. Gonzalo Baez-Camargo, secretary, Committee on Christian Literature of the Committee on Cooperation in Latin America; president, Concilio Nacional Evangélico de México; vice-chairman, North American Administrative Committee, World's Sunday School Assn.

The Very Rev. Professor John Baillie, professor of divinity, University of Edinburgh, Scotland.

Rev. Tsu-Chen Chao, dean, School of Religion, Yenching University, Peiping, China.

Clement Clapton Chesterman, M.D., medical officer and secretary, Baptist Missionary Society; chairman, Medical Advisory Board, Conference of British Missionary Societies.

Rev. Stanley H. Dixon, secretary, Conference of British Missionary Societies.

Rev. Wynn C. Fairfield, D.D., chairman, Secretarial Council, Foreign Missions Conference of North America.

Rev. George P. Howard, D.D., continental evangelist for South America.

Rev. Charles Wheeler Iglehart, Ph.D., associate professor of missions, Union Theological Seminary, New York.

Kenneth Scott Latourette, Ph.D., professor of missions and oriental history, Yale University, New Haven.

Dean Lootfy Levonian, dean and professor, Near East School of Theology, Beirut.

S. Franklin Mack, director, Division of Education and Information, Board of Foreign Missions, Presbyterian Church, U.S.A.

Rev. John Alexander Mackay, D.D., president and professor of ecumenics, Princeton Theological Seminary, Princeton.

David Gnanaprakasam Moses, principal and professor of philosophy, Hislop College, Nagpur, India.

Theodore Stuart Outerbridge, M.D., medical director, International Relief Committee of China.

Rev. Frank Wilson Price, Ph.D., missionary, Presbyterian Church, U. S.; professor, Nanking Theological Seminary, China.

John Henry Reisner, executive secretary, Agricultural Missions, Inc.; secretary, Rural Missions Cooperating Committee; secretary-treasurer, The Christian Rural Fellowship; secretary, Foreign Missions Conference of North America.

Emory Ross, D.D., executive secretary, Africa Committee, Foreign Missions Conference of North America.

Rev. Matthew Spinka, Ph.D., Waldo professor of church history, Hartford Theological Seminary, Hartford.

Rev. Henry Pitney Van Dusen, Ph.D., president, Union Theological Seminary, New York.

Miss Sue Weddell, executive secretary, Foreign Missions Conference of North America; secretary, India Committee.

FRATERNAL DELEGATES

Rev. Samuel McCrea Cavert, D.D., general secretary, Federal Council of the Churches of Christ in America—for the World Council of Churches.

Elizabeth L. Chamberlin (*Mrs. Harrie R.*), American vice-president, World's Y.W.C.A.

Rev. William James Gallagher, D.D., general secretary, Canadian Council of Churches.

Rev. Forrest L. Knapp, Ph.D., general secretary, World's Sunday School Assn.

Rev. Henry Smith Leiper, D.D., associate general secretary, World Council of Churches; ecumenical secretary, Federal Council of the Churches of Christ in America.

The Rt. Rev. Stephen Charles Neill, assistant to the Archbishop of

Canterbury; co-director, Study Department, World Council of Churches.

Rev. Eric McCoy North, D.D., general secretary, American Bible Society—for the United Bible Societies.

Rev. Kwang Hsun Ting, missionary secretary, Student Christian Movement of Canada.

OFFICERS AND STAFF

Rev. Leland Sanford Albright, D.D., assistant secretary, International Missionary Council, New York.

Rev. Bishop James Chamberlain Baker, chairman, International Missionary Council; bishop, Western Jurisdiction of Methodist Church.

Rev. John William Decker, D.D., secretary, International Missionary Council, New York.

George Dugan, Missions Public Relations Office, New York.

Miss Betty D. Gibson, assistant secretary, International Missionary Council, London.

Rev. Norman Goodall, secretary, International Missionary Council; editor, *The International Review of Missions,* London.

Conrad Hoffmann, Jr., Ph.D., director, Committee on the Christian Approach to the Jews, London and New York.

W. Richey Hogg, assisting Dr. Latourette in preparation of book covering the Whitby meeting.

John R. Mott, LL.D., honorary chairman, International Missionary Council; president, World's Alliance Y.M.C.A.; chairman, Agricultural Missions Foundation; North American vice-president, Provisional Committee in preparation for World Council of Churches.

Rev. O. Frederick Nolde, Ph.D., associate director, Commission of the Churches on International Affairs, New York.

Rev. and Mrs Harry C. Priest, secretary, Canadian Overseas Missions Council.

Rev. C. W. Ranson, director, Department of Social and Economic Research and Counsel, London.

Miss Margaret Sinclair, associate editor, *The International Review of Missions,* London.

Miss Doris H. Standley, assistant secretary, International Missionary Council, London.

Rev. Knut Bernhard Westman, D.Th., vice-chairman, International Missionary Council; professor of missions and far eastern religions, University of Uppsala, Sweden.

Miss Margaret Wrong, secretary, International Committee on Christian Literature for Africa, London.

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